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THE  
*Massachusetts*  
MISSIONARY MAGAZINE.

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No. 1.]

JUNE, 1805.

[Vol. III.]

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A FRIENDLY ADDRESS  
TO THE MASSACHUSETTS M. SOCIETY.

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*Beloved Brethren and Friends,*

WHEN you recollect the numerous embarrassments and discouragements, which attended the institution of the Society, the unexpected success, with which our infant exertions have been crowned, and also attend to the danger of neglecting our inestimable object, and our indispensable obligations to support it, by the Magazine, and all other expedients, you will excuse the freedom of the following remarks. There is a call for our united exertions in all respects, because we live in times of imminent temptation and danger.

The rapid increase of the number of our members, whose annual tax relieves the treasury; the pleasing reports of our Missionaries, who explore the Eastern and Western Districts, and the ardent attention paid to the missionary interest, at our stated meetings, in connexion with the increasing habit of our congregations and friends to furnish pecuniary means, by liberal contributions, are animating tokens of the smiles of Heaven, and grounds of encouragement to proceed in our laudable exertions.

But how shall we progress with influence and honour, except we all, in our respective spheres of action, pay proper and sacred attention to the best interest of the Society? How shall we maintain our reputation and extend our usefulness, except like good soldiers we faithfully and valiantly guard and protect our standard?

standard? As both officers and soldiers, who have pledged their honour to defend their country, will follow their standard, and even hazard their interests and lives to preserve it from the hand of the enemy; so, my friends, we must defend the standard of the Missionary Society. *I mean the Magazine.* This is our Flag. This is the Ensign of our disinterested band. For after much friendly deliberation and discussion, exclusively of private emolument, we raised it, and by solemn profession consecrated it to the advantage of distant souls, who are comparatively destitute of gospel vision. The Magazine was published on charitable principles for the sake of thousands, who seldom see the Bible, or hear the voice of Christ's ministers. And have we not repeatedly pledged our best efforts, as Christians and Christian ministers, to support it? Though there are many worldly inducements to neglect the object, yet since there has been a readiness to will, let there be also an answerable performance. Since we have engaged to publish a Magazine, which has proved useful to our readers and the Missionary Fund; and since we have recently resolved to continue it; let us with increasing energy make good our promise. Let us not wait for each other to write, or in vain expect distant communications to supply the press; but, let us all use our pens, and furnish pieces according to our respective abilities. For how can we possibly attach celebrity to the publication, except the Editorial Committee have opportunity to select the best from numerous performances? Surely you do not expect the Publishing Committee will approbate many of their own pieces; for the monthly examination, selection and arrangement for the press require a considerable share of attention and labour. Variety in a publication of this nature is necessary to satisfy the demands of the numerous classes of readers: hence a variety of pens must be employed. We will not assert that writing for the Magazine ought to be our *supreme* object; but it must be one of our *ultimate* objects, if we succeed. United in our exertions to support the Magazine, we stand; but disunited, we fall. All have advantages to promote the interest of the publication. Those who are not qualified to write are probably the best qualified to distribute the work; and if we all put our hand to the interesting business, it will be effected. The Magazine will have an extensive currency, and be marked with celebrity and desirable success. By suitable attention, double and treble the number we have published might easily be distributed. Why will you not then quit the easy chair, exert yourselves, and give us liberty to publish 5000 copies, and furnish the Treasury with 250 dollars every month, or with 3000 every year? For this, and more than this, can be effected by suitable attention. Seeing we have a price put into our hands,



hands, why shall we not improve it? Does not benevolence desire the sphere of usefulness to be extensive? The harvest is great, but the labourers are few; and to increase the number of Missionaries, we must increase the means of support. "Who goeth a warfare at his own charges? Who feedeth a flock, and eateth not of the milk of the flock? Even so hath the Lord ordained, that they which preach the gospel shall live of the gospel. Remembering that our children may have their lot in a barren, distant land, and may soon need the help which others now require; let us, who have the gospel and the means to support it, lose no opportunity to support needful missions. "It is more blessed to give than to receive."

But, while we contemplate the possibility, the probability, and even the certainty of success, provided we properly support the Magazine with united exertions, let us turn the tables, if not too late, and attend to the sad consequences inseparable from neglecting it. Must we be compelled, by the inattention of the Society, soon to discontinue the publication? Shall we disappoint the eager expectations of thousands of children and young persons, who are every month waiting to read the Magazine? Shall we deprive them of the information which the little new book is calculated to afford? Shall we also disappoint the expectations of the devout class of souls, who prize missionary information and Christian narratives? Shall we give the watchful enemies of truth occasion to sneer and say, "Ah! they have not influence to support a Magazine?" Shall we compel those who hate us to despise us; and those who do not love us to make themselves merry with our instability and weakness? Alas! shall we fully and prostrate our standard, and tell the pitiless world to behold our disgrace? Shall we, for the sake of any private considerations whatever, tarnish our reputation? Can we desert the cause we so lately espoused? Can we be willing to see the Magazine languish and die in consequence of parental neglect? God forbid!—We cannot, we will not suffer it. We hope better things of each other, and things which accompany Christian energy and consequent fruit.

Let us then remember our repeated resolutions, and faithfully nourish the promising child of our bosom. Let us, in the use of all necessary means, prayerfully commit it to the Lord, for the benefit of souls ready to perish. We have more reason to encourage the preservation of its life, than we had to fear its birth. We have supported it in its infancy, and we are able to protect and conduct it to a state of maturity. We do not lack talents, so much as resolution, confidence and exertion.

On the whole, if we are negligent and inattentive, the Magazine must despair and die; but if we faithfully exert our abilities, it will yet hope and live, and realize ample success by extensive

tensive utility. Like a young tree, planted in a good soil, it will rapidly grow, and extend many great and spreading branches, which will furnish the most excellent fruit.

AMICUS.

### MEETING OF THE MISSIONARY SOCIETY.

**M**AY 28, 1805, the MASSACHUSETTS MISSIONARY SOCIETY held its Annual Meeting in *Boston*. A large proportion of its Members were present on the agreeable occasion. The interesting business was introduced by prayer by the President. The Rev. Jotham Sewall, one of the Society's Missionaries, employed in the District of *Maine*, exhibited the following summary of his labours in that region:

"From July 5, 1804, to May 24, 1805, I have spent 36 weeks in the service of the Society, in the District of Maine. In this time I travelled 2334 miles, preached 295 times, visited 146 families, besides the places where I lodged; baptized 4 adults and 57 children; administered the sacrament of the Lord's Supper 15 times; admitted 17 members to church fellowship; visited 5 schools, and a number of sick persons; heard 6 sermons, attended 8 funerals, 9 church meetings, 12 conferences, 8 prayer meetings, and 3 associations. Collected 2 small churches; opened one town-meeting with prayer; addressed and prayed with one company of militia, and observed 3 days of private fasting and prayer. Received for the use of the Society, from Vassalborough, 10 dollars, 18 cents, Canaan 9 dols. 49 cts. Norridgewalk, 4 dols. Bath, 7 dols. Rev. Daniel Merrill 2 dols. \$32.67.

"Although I have not spent so much time *this* year as *last* in the employment of the Society, nor preached so often in proportion; nor met with so much success; yet I have gone through more difficulties. In some places, where I have reason to think my labours the year before had been the means of calling up the attention of the people, I have found the Baptists and Methodists have divided the spoil and fermented divisions. In some of the little churches, that I have helped to gather heretofore, difficulties have arose that call for discipline. Some things of this nature have been attended to, and have happily issued. Some places where there has been some prospect in times past for the settlement of the gospel, opposition has increased to that degree, that the friends of truth are discouraged. These things, together with the *wideness* of the field, my inability, both natural and moral, while the calls are so many for help; the unfavourable effects that have followed the travelling



elling of some other missionaries ; the cares of an absent family ; the perishing condition of so many precious souls ; the withholding of divine influences, has, at times, so far sunk and discouraged me, that I have been almost ready to give up the important work, and speak no more in the name of the Lord ! But again the thought that God reigns and is able to do every thing, and that the cause is his, and he is a God hearing prayer, gives me some encouragement. Notwithstanding the many discouraging circumstances, there has been some success attending the last year's mission ; the prospect is encouraging in some places and in some respects. At any rate, the destitute places in the District of Maine, are in a very needy situation, and call for help. That the Lord would direct the Missionary Society to the choice of such men, as may be better qualified, than any that have been hitherto sent into those needy parts, and abundantly pour out his Spirit and bless such exertions, is the ardent prayer of the Society's unworthy servant,

JOTHAM SEWALL."

Messrs. Smith, Riddel, Powers and Waldo, Missionaries in the service of the Society, gave satisfactory accounts of their labours, in the departments assigned them.

A variety of important matters being discussed, and arranged, the Society proceeded to the choice of the following officers for the ensuing year.

The Rev. NATHANAEL EMMONS, D. D. of *Franklin*,  
PRESIDENT.

The Rev. SAMUEL AUSTIN, of *Worcester*, SECRETARY.  
Deacon JOHN SIMPKINS, of *Boston*, TREASURER.

THE PRESIDENT, *ex-officio*.

The Rev. Messrs. DAVID SANFORD, *Medway*,  
DANIEL HOPKINS, *Salem*,  
SAMUEL NILES, *Abington*,  
SAMUEL SPRING, *Newburyport*,  
SAMUEL AUSTIN, *Worcester*,  
JONATHAN STRONG, *Randolph*,  
SAMUEL WORCESTER, *Salem*,  
ELIJAH PARISH, *Byfield*,  
JACOB NORTON, *Weymouth*,  
JOSEPH BARKER, *Middleborough*,

TRUSTEES.

In the evening divine service was attended at the Old-South meeting-house. The Rev. Paul Litchfield, of Carlisle, preached a sermon appropriate to the solemn occasion, from Haggai i. 8. *Go up to the mountain, and bring wood, and build the house ;*  
and

*and I will take pleasure in it ; and I will be glorified, saith the Lord ;* and a collection was made to promote the benevolent design of the Society. The Rev. *Joseph Barker*, of Middleborough, is appointed the first, and the Rev. *Elijah Parish*, the second preacher for the next anniversary.

We have the satisfaction of informing our connexions, that the Society increases in numbers, its funds, by liberal donations, and in its prospects of diffusing the precious truths of the REDEEMER'S RELIGION among our brethren, who are not favoured by the great HEAD of the church, with those religious privileges which we enjoy.

N. B. The missionaries appointed for the present year, are Messrs. *Sewall* and *Riddel* for the District of Maine ; *Smith* and *Cram* for the west ; *Sanford*, *Niles*, *Austin*, *Strong* and *Dickinson*, for Rhode Island, in consequence of a request from some of the inhabitants of that State.

The Rev. Mr. Cram, it is expected, will devote most of his missionary labours to the Indian tribes on our western frontiers.

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*The Society, agreeably impressed with gratitude to Societies, and individuals, for their several donations, appointed the subscribers to return their thanks to the benevolent donors for those generous manifestations of their approbation of our Missionary Institution, and cordial wishes for its prosperity.*

DANIEL HOPKINS,  
SAMUEL WORCESTER,  
JOHN PUNCHARD.

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## REPORT

*Of the BOARD of TRUSTEES of the MASSACHUSETTS MISSIONARY SOCIETY, communicated at their Sixth Annual Meeting.*

BOSTON, MAY 28th 1805.

THE Board of Trustees of the Massachusetts Missionary Society, in fulfilment of the design of their appointment, have taken into review the affairs of the Society committed to their management, which they have endeavoured to conduct to the best of their discretion. At the commencement of their official duty, the Rev. Jotham Sewall was appointed a missionary to the District of Maine, for the whole of the current year. Mr. Sewall accepted  
this



this appointment and immediately entered upon the services assigned him. His journal is received ; and it appears, that he has been diligent and indefatigable in his missionary labours. Though not highly successful, he has not laboured in vain. His preaching has been hopefully attended with a blessing on the minds of some.

They appointed also the Rev. Jonathan Powers to a mission in the same field of missionary labour. His term of service was fourteen weeks. He accepted, and has executed his mission to the satisfaction of the Trust.

The Rev. David Smith, agreeably to appointment, has performed a mission of six months upon Black River, in the state of New-York. By the details he has communicated, and from collateral evidence, it appears that he has been abundant in preaching, attending conferences, visiting families, and other parts of missionary duty. He mentions that he generally received a cordial welcome, and the call for his services was urgent.\*

Two other missionaries, viz. the Rev. William Riddel and Mr. Moulton were appointed last autumn to visit the western parts of the state of New-York ; but having previous engagements, with which they could not dispense, they declined. These appointments therefore failed, except that Mr. Riddel performed about three weeks missionary service in Maine, which, though founded on incorrect information respecting his designation, was agreeable to the Trust. We should be much gratified to be able to add copious details of successes attending the missionary exertions of this year. These blessings have not been vouchsafed to us. We are confident, however, our efforts have produced salutary and permanent effects in the comfort and establishment of the people of God, and the promotion of his kingdom, and that on this ground we are presented with ample encouragement.

The communication of the honorary elections of last season, has contributed to augment the confidence and harmony which happily subsist between us and sister societies. The committee appointed to distribute books have disposed of them agreeably to a vote of the Society. The Cent Institution, with which the Society are acquainted, and whose collections are appropriated to aid their views and enlarge their means, is still in agreeable operation.

With respect to the Magazine, a committee appointed to confer with the editorial committee, and to adjust accounts with them, have reported :

\* Mr. Nathan Waldo was appointed in autumn to succeed Mr. Smith in executing a winter mission upon Black River. This appointment he has executed with fidelity.

That they cannot make a statement perfectly accurate. They find, however, that so many of the Magazines are actually sold, as will defray all the expense of publishing and distributing; and yield a net profit of at least 400 dollars. Besides which, there will remain at the command of the Society six thousand six hundred Magazines of the second volume on hand, to be sold or distributed gratis as they please.

There are also a considerable number of copies of the first volume, part of them bound, to be disposed of as the Society shall direct. On the whole, the Magazine, besides answering the purpose of disseminating useful instruction, furnishes the Society with considerably augmented means of extending the charitable ends of its institution.

The Trust are of the opinion, that the contributions to the Society are more liberal this season than they have ever been at any preceding period; that its resources generally are extending, and that the Society has no reason for discouragement, but are addressed with increasing inducements to proceed with zeal in the good work in which they are engaged.

NATHANAEL EMMONS, *President.*

ATTEST, SAMUEL AUSTIN, *Secretary.*

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## EXTRACTS FROM MR. ABBOT'S DIARY.

(Continued from p. 453, vol. 2.)

No. VI.

*His manner of Beginning and Closing the Year with God; and the religious notice he used to take of his Birth-Day.*

1730, **T**HIS being the last day of the year, I reflected on Dec. 31. the mercies of God to me, especially in the year past, and praised him for them; for personal, for family and relative, and public mercies. And I did confess, and desire to repent of, all the sins I could call to mind, that I had committed this year, and in my whole life; and did earnestly beg of God the pardon of them, for CHRIST's sake, and strength against them for the future—And I did earnestly beg of God, that I might remember from whence I am fallen, and repent, and do my first works: And might have more delight in his service, and a greater zeal for his glory than ever.—I hope I closed



ed this year with God. O that as I have ended this, I might begin the next!

*Jan. 1. 1730.*] I hope I desired to be truly thankful to God for all the mercies of the last year, as well as my whole life; and to be humbled for all my sins: and begged his gracious presence with me this year.—I begged that if it were his blessed will, he would *spare me this year also*: And if he should, that he would prepare me for all the duties of it, that I might be more lively and upright in his service than heretofore—: That I might spend his Sabbaths better, and profit more under all his ordinances—That I might be enabled to discharge faithfully all my duties to God, and man, and my own soul; and have my whole conversation as becomes the gospel of Christ.—And I desired to be fitted for all the afflictions I might meet with, and might carry it aright under them—I prayed that God would please to give me a comfortable portion of the good things of this life, or a heart suited to my condition.

But if the sovereign and glorious God should say concerning me, *This year thou shalt die*; I earnestly prayed that he would fit me for a dying hour; that he would not take me out of this world, till I have by faith seen the Lord Christ, and heartily embraced him, and should be able to say, *Now let thou thy servant depart in peace, for mine eyes have seen thy salvation*. I prayed, as I have often before, for an *easy, peaceful, and TRIUMPHANT DEATH*. For a glorious resurrection, and a part in the blessedness of that world, where I shall be freed from all sin,—shall no more be tempted to sin,—no more be inclined to sin,—neither shall it be ever possible for me to sin any more—But I shall be perfectly holy, and completely happy, in being made like to CHRIST in a glorious manner, and in the enjoyment of GOD and CHRIST, forever and ever. Amen, Amen!

*August 3, 1731.*] I am twenty years old this day. And that I might spend the day well, I proposed to do these things, *viz.* (1) Call to mind as many as I could of the favours of Heaven that I have received in the whole course of my life, that I might bless God for them. (2) Bring to my remembrance as many of my sins as I could, that I have been guilty of, whereby I have abused and forfeited these favours, that my soul might be humbled within me. (3) To pray earnestly to God for his gracious presence with me, and blessing upon me, throughout the remainder of my life. (4) To praise and thank our most gracious God for his favours to my dear and near relations, and to pray particularly for them. (5) To examine myself, whether I have indeed a work of grace wrought in my soul, and am a new creature or not. (6) Solemnly to renew my covenant with the glorious God, and devote myself afresh to him.

For

For my assistance in the first of these, I made use of Mr. Flavell's discourse on Providence. For my help in the second, I made use of Mr. Vincent's exposition of the commandments. For the third and fourth, my own consideration. For the fifth I made use of some rules mentioned in Mr. Gearing's life. For the sixth, I had regard to Mr. Alline's covenant. I spent about five hours in secret this day, in performing these duties.—And having in the close of all, renewed the dedication of myself to the Lord Jehovah, in an everlasting covenant, I at the same time humbly said before the glorious God, *That unallowed miscarriages, contrary to the settled bent of my soul, shall not make void the covenant : For so thou hast said.*

*August 3, 1733.*] I hope I spent this my birth-day acceptably, in the exercises of piety suitable therefor. I closed the day with examining myself concerning the *new birth*, (which I hope I have experienced) and with renewing my covenant in a solemn manner before the Lord. O Lord, make my heart upright with thee, and steadfast in thy covenant!

(The year 1733 was the *last* that he lived through ; he closes *that*, and begins the *next*, which is the *present* and his *dying year*, with more than ordinary solemnity.)

*1733. Dec. 31, Monday.*] I spent this day most sensibly in the fear of God. My soul was humble, devout, and serious in confessing and bewailing the sins of my life, especially of the year past ; earnest in its cries for pardoning mercy and sanctifying grace : It felt a holy joy in admiring and adoring the blessed God, for all his benefits to me in the whole course of my life, and more especially this year ; in that my life has been spared, notwithstanding the bodily weaknesses and languishings I have laboured under. That my relations have been spared, and made blessings to me ; and that my life has been brightened and sweetened with many comforts and delights.—But I desired above all to magnify the Lord and praise him, for the measures of restraining grace I have experienced, and for the sweet influences of his Holy Spirit upon my soul, both in providences and ordinances. And especially for the reason I have to hope, that he hath begun the good work of his grace in me, which he will perfect to the day of CHRIST's appearing. I offered praises to God for favours conferred on relatives, entreated their continuance, and a sanctified improvement of all.

I desired to mourn for public sins, (for my share in them especially ; ) and prayed for reformation, and the bestowment of all needful public blessings.—My family offerings were suited to the day.—I had much warmth and affection in these exercises of piety, so that I went on cheerfully in them.—Was of a calm and composed frame in the intervals of my devotions ; some of which time I spent in religious conversation.—Thus I closed



closed the year with God, as far as I can remember, in a better frame than ever.—Lord! How sweet! O! how sweet are holy duties, when my heart is quickened in them by thy blessed Spirit! None of thy commands are then grievous, but every thing in religion exceeding pleasant. O! bring me to the endless joys and delights of the upper world.

*Jan. 1, 1733, 4.]* I spent a considerable part of this new year's day in secret, rejoicing that God had brought me to see the light of it.—Begging the pardon of my past ingratitude, and mis-improvement of divine favours.—Imploring the gracious presence of God with me, the whole of this year. I desired that if it should please God to spare me this year also, I might be the care of his special providence; be guarded by his good angels, be directed and prospered by him in all my ways, and rest entirely satisfied in all the dispensations of his providence.

And especially that my soul might get good by providences, and be fat and flourishing under all the means of grace. That, through the influences of his blessed Spirit, I might glorify him in every relation, condition, and circumstance of life; in all my actions, natural, civil, and religious, more than ever yet I have done. That I might wisely and faithfully improve my time and talents, so as to give up my account with joy.

Or if this should be my *dying year*, I humbly desired that I might have an *easy*, a *joyful*, and TRIUMPHANT DEATH,\* since my dear Saviour had taken away its sting.—That this may prove a *happy new year* to me, whether I live or die.

I examined into my experience of the *new birth*.—And in the evening devoted myself to the Lord in an everlasting covenant.†

Looking back upon the devotions of the day, I had reason to hope there was sincerity and uprightness of heart in them, and that therefore, through a precious Redeemer, they would be pleasing to God, though imperfect. I desire to eye a glorious Saviour in all my transactions with Heaven. First I would look up to him for strength to do all. And then, when all is done, I would depend upon his merits, righteousness, and intercession, even upon these only, for my pardon, and the acceptance of my person and services with a holy God. Lord! I desire to see myself to be *nothing at all*, and to see that thy grace is ALL IN ALL. Lord, enrich my soul more and more with the knowledge of thee! Beautify it with thine image! Delight it with the tokens of thy love and favour! And bring it to the vision and enjoyment of thee, which is the top of its felicity!

\* *In this he was remarkably heard. See vol. II. p. 297.*

† *He in a most explicit manner renewed his covenant with God eighteen or twenty times.*

## BIOGRAPHY.

**A**T Dorchester, May 2, 1805, departed this life, E. B. aged 30.—She had made more than common progress in human learning and the useful arts, but was unacquainted with real religion until about the 25th year of her age. She often expressed it to a friend, and with apprehensions that she should never arrive to such an attainment. Her mind being thus open to conviction, her friend conceived great hopes of her. The all important time soon came, when an entire change of mind took place. Balls, plays, and all trifling amusements, became distasteful and always continued so. Her conversion was very manifest to herself, and to her friends. It was not accompanied with distressing fears and terrors, as often happens. GOD opened her eyes to discern true religion, and she cordially embraced it.

She expressed surprise to a friend that, although there were in the house so many books on experimental religion, she never before knew what it was. To these she now paid all attention. She was supplied, also, with all the religious magazines that were published, and she perused them with great delight. She paid strict attention to the duties of the closet, and laid down for herself rules for her conduct in life. Thus she followed on to know the Lord. But, as too common with young persons, her religious views, after a few years, became less bright, and her religious ardours somewhat abated : but when her sickness came on, and God lifted up upon her the light of his countenance, all was light and peace. She said she should always be thankful to God for this sickness ; and expressed the most lively sensations of gratitude for his returning favours.

In the beginning of her sickness she was under doubts and fears. She was, at times, greatly distressed. She said she was afraid to die. She was unprepared. It was not so with her as it had formerly been. She was the greatest of sinners. She could do nothing to help herself.—She was directed to look to Jesus—to ask of God resignation to his will.

Soon after, on a Saturday evening, her mind became more calm, and considerably resigned ; and she enjoyed the comfort of it the ensuing week, but she kept it to herself. On the next Saturday evening, her mind was so deeply impressed, that she could no longer refrain, but spake out with rapture—"I am assured of my salvation—every doubt is removed !" And, through her whole sickness, she, for the most part, retained this strong confidence in the mercy of God, through Jesus Christ.

On



On another Saturday evening, on hearing read a striking chapter of this Magazine, she had a very impressive feeling of the realities of religion, and a longing for those events to take place which are usually thought of with dread and terror.

These uncommon views of divine things, she remarked, were but of short duration. On Saturday evenings she seemed most frequently to enjoy divine manifestations.

From evening to evening she had celebrated her Sabbaths. She remembered the Sabbath before it came, and so ordered her worldly affairs as not to disturb the religious exercises of the evening.

As her outer man decayed, her inward man appeared evidently more and more renewed. On the morning of a Sabbath, being asked the state of her mind, she replied, "my mind seems to be swallowed up in praise. The light and joy which I feel, you cannot conceive of, nor I express. How wonderful the mercy of God to such a sinner!" She thus knew by experience the meaning of that passage of scripture, "*rejoicing with joy unspeakable and full of glory.*"

On another morning it was suggested to her, that it was a Sabbath and a sacrament day; and she was asked what were her feelings. She answered that her religious meditations were greatly blessed this morning, and she had the prospect of a happy day; which she said afterwards she had realized.

Her sister slept in the chamber with her, and had the chief care of her. When she came down one morning in the early part of her sickness, she said she had somebody to take care of her, other than her sister. When her meaning was inquired, she said there seemed to be somebody around her bed, who was helpful and assisting, but it did not affright her. She was asked whether she saw any thing. She replied, no; but she felt the impression very strong on her mind, and, though she endeavoured to suppress it, she was not able. She was advised to cherish the impression, that it might be a heavenly messenger, sent to comfort her. The Scriptures abundantly proving the presence of kind, protecting beings with the people of God: and such passages as these were repeated to her—"Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" "The angel of the Lord encampeth around them who fear him;" and Jacob speaketh of the angel who delivered him from all evil. The impression continued through her sickness, and was stronger towards the close of it. She said she seemed to look to him for direction.

She observed to a relation, that it was her opinion that singing made one important part of the worship of heaven, and, had she not lost her voice she could not refrain from singing aloud.

At

At a time when she had very lively views of the realities of the world to come, she said to her mother, "when I am dead you will be weeping and mourning ; but I shall be singing hallelujahs to the Father, Son, and Holy Spirit."

She conversed of her funeral with the utmost calmness, desiring that her coffin might be plain, and that all things might be conducted without parade and ostentation.—Being asked whether it did not make her feel disagreeably to talk on the subject, she replied, "not in the least."

She had privately contracted with a friend to procure and make her grave clothes ; and, when they were brought home, she received them with pleasing satisfaction, and laid them by securely. She repeatedly recommended to have all the things, necessary for her funeral, made and ready, as that would be a time when there would be much to be done.

The kind attentions of her friends in supplying her with those delicacies which a sick stomach in such a case craves, made her very thankful to them, and drew forth lively feelings of gratitude to God, to whom she looked, and from whose hands she received all her mercies. She would be affected with wonder and surprise that Providence should so order, that, at the moment oftentimes, she wished for a thing, she received it.

Her sickness was long ; but God favoured her remarkably. Her appetite held out almost to the close of life. She slept about as well as in health, that she had no need of watchers. She was free from pain. Her faith was strong, her mind tranquil, and she enjoyed frequently special tokens of the divine favour. So that to her numerous visitors she was an eminent witness of the power of religion, and the piously disposed beheld with great delight that Scripture fulfilled—" *he shall be kept in perfect peace whose mind is stayed on the Lord.*"

"The chamber where the good man meets his fate  
Is privileg'd beyond the common walk  
Of virtuous life—quite on the verge of Heaven."\*

She was not, however, entirely free from the fiery darts of the adversary : especially one evening, being taken with a puking, and thinking she should not live till morning, it was suggested to her that her religion was not real, which filled her with great distress and trouble of mind ; but though sorrow endured for a night, joy came in the morning.

She was firmly attached to the doctrines of grace, the religion of our pious ancestors, and in no degree infected with the loose principles and practices of the present age. The great doctrine of regeneration, as she was so happy as to be acquainted with it by experience, she felt deeply its importance. Being

asked

\* Young.



asked to recommend to a person to make a profession of religion and join the church, she replied, with much spirit, "I will never recommend such a thing to any one till they have experienced a change of mind."

The trifling conversation and careless lives of many professors seemed to give a stimulus to her exertions; for, to profess one thing and do another, she detested as gross hypocrisy. She mentioned with emotion and concern, that she knew some, who, though notified of the sacrament the Sabbath before, were so inattentive and felt so little its importance, as even to forget it when the time came.

Her longings for the life to come were ardent, as appeared to all around her, and as she often expressed: but then she would check herself—"I hope I am not impatient. O Lord Jesus, (she would say) come quickly. O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ!"

Having a theoretic knowledge of the symptoms which usually terminate such disorders as hers, she watched daily for them, and welcomed their appearance. She was anxious to know of her doctor how long she might continue; and, when informed that in one day it was probable her present life would end, she cried out, "O joyful news!"

"In hopes of glory to be quite invol'd,  
To smile at death, to long to be dissolv'd,  
From our decays a pleasure to receive,  
And kindle into transport at a grave!  
—What equals *this*?"\*—

Being asked, the day before her death, how were her views of the world to come, she answered—"beautiful."

On the day of her departure, her mind was somewhat deranged through want of sleep the preceding night; but she manifested the same exalted hopes and firm confidence in the mercy of God through Christ, which she had possessed through her sickness, and died without a struggle, and we trust her happy spirit has taken its flight to the abodes of immortality. "*Blessed are the dead which die in the Lord.*"

"Our dying friends are pioneers, to smooth  
Our rugged path to death; to break those bars  
Of terror and abhorrence nature throws  
'Cross our obstructed way, and make  
Welcome, as safe, our port from every storm,  
—————Smitten friends  
Are angels, sent on errands full of love—  
For us they languish, and for us they die."\*

For the Massachusetts M. Magazine.

## ON PRIDE.

**I**N order to be truly virtuous, we must properly consider our relation to other beings, and estimate ourselves according to this relation. Humility, the most essential virtue, will invariably be the consequence. Those, who possess this virtue, elude the force of many external evils; and live secure from anxiety and remorse. Though their situation in life be less eligible, than that of others; yet a consciousness of their unworthiness excites their gratitude for the favours, they enjoy; and renders them submissive under every trial.

But pride has a contrary effect. This, except selfishness, is the most ancient of all the vices, that degrade intelligent beings. It found admission into our world at a very early period; and has formed a part of every human character, except one. The term is often used in a limited sense, to denote an extraordinary degree of haughtiness or vanity. But if pride be considered in its original and proper sense, as an unjust estimation of one's self, it will evidently appear to be one of the primary sins. Not to mention the fallen angels, nor the first disobedience of man, let us observe some of those frequent irregularities, which disturb societies, and involve so many of our fellow-creatures in infamy and ruin. To what, more naturally than pride, can we attribute that party spirit, which is predominant both in the religious and political world? This exalted esteem of self renders men too wise for instruction and too important for reproof. Hence it produces ignorance, superstition and bigotry; and may be justly accused of all the fatal consequences. Ambition is pride's attendant, and a swift executor of her mischievous designs; I mean that ambition, which has honour for its object, and thus seeks to exalt self, by degrading others. The debauchee, lurking under the covert of night, impiously presumes to sacrifice even chastity to his brutal indulgence. For so highly does he value himself, that he wishes to render every thing subservient to his gratification. Though after his conduct has rendered him loathsome to himself, he may continue it as an opiate; yet the stupid monster remains a detestable monument of the fatal effects of pride. The deluded miser, believing that happiness consists in the possession of riches, can deliberately oppress and defraud for the sake of unnecessary gain. Pride has magnified his worth, and in the same ratio diminished that of others in his estimation. For the same reason the slanderer seeks to exalt himself upon the ruin of others' fame.

Pride has a still more pernicious effect, as it produces that spirit of revenge, which has proved fatal to so many individuals and societies. It is this blind selfishness alone, that can so infatuate



uate men, as to induce them to assume the prerogative of Deity in repaying vengeance. A variety of circumstances may operate as a restraint ; but when a false sense of honour gives scope to passion, the consequences are shocking to humanity. The impious swearer would be thought to despise the commands of Heaven, and to possess that courage, which is proof against the fear of hell. In all these instances habit may operate, when the way is prepared : but the foundation of every vicious habit is pride. This rebellious principle operates in a great variety of ways, and assumes ten thousand forms. It sometimes lies concealed in the secret recesses of the heart, and gives an imperceptible taint to actions, apparently virtuous. But though many plans have been concerted to conceal it from the world ; yet few if any have been entirely successful. It evidently influences the actions of infants. As soon as they begin to act, they discover a selfish disposition, which clearly proves, that they are destitute of holiness, and of course unfit for the society of the blessed. Pride is clearly manifested in that contempt, which is so often shewn to divine ordinances. What can be a greater evidence that a man is proud, that he despises, and feels himself above Jehovah, than to see him ridicule as superstitious and bigotted, those who contend earnestly for the faith once delivered to the saints, and who seek to honour and praise Christ. A man swollen with pride, will sometimes endure the mere form of religion, because he knows that God is not honoured by it. But when he sees those around him, walking according to the ordinances of the gospel, meeting frequently for pious conversation and prayer, especially if they are much engaged, how industrious he will be to weaken their hands, to cast some reproach upon them, to prevent them from honouring that holy Being whom he is unwilling to have superior to himself. Certainly opposition to such positive commands of God, can arise from nothing but that proud disposition which renders men unwilling that God should be glorified and obeyed. These very men are willing that their neighbours should zealously pursue the vanities of the world, and that they should honour those rulers whom they themselves love ; and while in their company are willing to hear them converse about any thing, rather than doctrinal and experimental religion. This would not be the case had not real religion a tendency to humble them and to exalt God.

Hence we may see the dreadful depravity of our fallen race. The most specious actions of those, whose hearts have not been humbled by sovereign grace, are but different expressions of pride, or real rebellion against Heaven. None but humble, penitent saints are free from this ruling principle. Why are meek and peaceable and useful members of society despised and insulted ?

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It is because they rejoice that God rules and will do all his pleasure ; it is because they seek to glorify Jesus, whom a sinful world wish to degrade.

JUVENIS.

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### ORIGINAL LETTER

*From a Minister in his 90th Year, and but a few weeks before his death, to one of his young Parishioners, who had lately made a public profession of religion and commenced preacher of the gospel, and was soon after visited with dangerous sickness.*

—, Oct. 24, 1803.

DEAR SIR,

WHEREAS I have not visited you under your present confinement by sickness, I should not wonder if you conceived me void of gratitude and sympathy towards one, who has proved himself of a friendly and benevolent disposition towards me under my increasing infirmities of age ; but as you are no stranger to my circumstances, I presume you will put a more candid construction upon this neglect of mine. However, had I not heard of the difficulty of speech which you laboured under, and reflecting upon my own defect of hearing, I should have taken more pains to have paid you a personal visit before now ; but I thought under these circumstances it would be likely to prove more prejudicial to you, than profitable to either of us ; I say, for such reasons, I have suspended any further attempts of a personal visit at present, and instead of it, have essayed to write you these lines ; for I know myself not a little indebted to you for your repeated assistance afforded me in public under my manifold infirmities, which I am not able to remunerate ; but I know who can, and will recompense your work and labour of love, which you have shewn to me and my people under our indigent circumstances, especially if done (as I hope it was) out of a religious regard to Him, who is not unfaithful, and has said, that even a cup of cold water, thus given, shall not be forgotten. Much less can we suppose that any special services done for the interests of the Redeemer's kingdom, from a principle of love to him, can go unrewarded. Yet all this reward is of mere free, rich, sovereign grace alone. May I not hope that you have experienced some tokens of this gracious dealing from your covenant God and Saviour under your present confinement by sickness ? since Jesus is said to be afflicted with his people in all their afflictions, i. e. he is always present with them by sympathy and his divine supports, whether they



they have such sensible divine consolations of his Spirit or not, as they desire. For he saith to every true believer, "I will never leave thee nor forsake thee." Therefore, such may with humble boldness say, "the Lord is my helper," even although for a time he walks in darkness and hath no light, whilst he doth trust in the name of the Lord and stay himself upon his God, *Isaiah l. ult.*

My dear Sir, although the present dispensations of Providence may seem to bear a gloomy and dark aspect upon you, viz. that you should so soon be laid under confinement by sickness, just after you had entered into a solemn covenant relation with God, with a purpose to serve him in the work of the gospel ministry, by his gracious assistance; I say, at such a season as this, when you had just begun to enter into this sacred employment, that you should meet with such a let, as to prevent your further pursuance of that design at present; I say, this, perhaps, may spread a gloom upon your mind, through the instrumentality of Satan taking an advantage from your bodily disorder to put a wrong construction upon it. But God's ways are not as our ways, but as much above them as the heavens are above the earth. Wherefore, as an antidote against such a temptation, you may recollect that immediately after our Saviour's baptism, accompanied with a voice from heaven, saying, "this is my beloved Son," &c. he was led of the Spirit into the wilderness to be tempted of the devil; and this was also just before his entrance upon his public ministry, to make him more perfectly qualified for his office, as the Saviour of sinners, who being himself tempted, can more compassionately sympathize with and succour them that are tempted. Now is it not enough that the servant be as his Lord, in this respect? nay, is it not a singular honour to be brought into conformity to him, who was made perfect through sufferings? Wherefore, we may put our sufferings in the cause of Christ among our chiefest privileges, according to what is written in *Phil. i. 29.* "For to you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." But I must break off abruptly from writing, as I often do from preaching, lest I make a bad matter worse, through my failing eyes, and shaking hand, as well as shattered head. But would only add, that I trust that you will soon be able to discern by happy experience, that all those things which seem to be against you, God has meant for good. As you have lately by profession, and I trust sincerely committed yourself to the Lord Jesus Christ, as the physician both of your soul and body, to heal the maladies of both in his own way and time; if so, you can't fail of a thorough cure in due time, whilst you carefully observe his prescriptions, who is the only infallible Physician of the soul and body, and perfectly knows the constitution

tion of both, and the diseases that attend every one of his patients that has applied to him by faith for a cure. He knows how and when to use corrosives, and when anodynes and cordials, when the former have had a sufficient operation to prepare for the latter ; and as soon as he can with safety indulge us with divine consolations, he will not defer it one moment, for he never afflicts willingly, his covenant servants especially ; but only when there is need of heaviness, and then it is but for a season, yea, a short season, perhaps for a night, and joy comes in the morning. Therefore, my brother, let us, under all our sorrows, wait on the Lord and be of good courage, for he will strengthen our hearts. Let us hope in the Lord, that we shall yet praise him, as the health of our countenance and our God.

So I rest, your obliged friend, &c.

I— H—.

To Mr. ———

P. S. I shall make no apology for the many interlines, blots and other blemishes of this letter. If my dim sight and unsteady hand, and other infirmities will not excuse me, I am content to bear the blame. I have not time to transcribe it, nor skill to amend it, under my present circumstances. If you can pick out any thing profitable from it, I doubt not but you will accept my friendly, though poor attempt therein.

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FOR THE MASSACHUSETTS M. MAGAZINE,

### A SIMILITUDE,

*Extracted from a Sermon on Phil. ii. 12, 13. "Work out your own salvation with fear and trembling," &c.*

"A PERSON finds himself in the midst of a hideous forest and thicket, in which are impassable mountains, swamps and dreadful precipices ; he himself is sick unto death, and not able to walk a step, while he sees himself surrounded by hungry lions and innumerable other beasts of prey, threatening to rush upon him and devour him. On consideration, he finds he has brought himself into this dangerous, wretched state, by his own inexcusable folly, and that his disorders and weakness are really his own fault ; that he has greatly abused the Lord and owner of the territory in which he is ; that he might therefore, justly, in his displeasure, deliver him to the tormentors, and to be miserably devoured by fierce beasts of prey. While he is in this situation, giving himself up to de-  
spair,



spair, as wholly lost and doomed to inevitable destruction, the great personage, the owner of the forest and all it contained, appears to him, and tells him that though he had abused him, and had ruined himself, by his own inexcusable folly, yet he was ready to forgive him, and was able and disposed to cure him of his disorders, and give him strength to walk, and to extricate him from the evil and dangerous state in which he was, and make him happy in the most agreeable circumstances. Upon this, he stretched out his hand to him, and bid him take hold of it, and he should be safely led out of this horrid place. The poor man felt an invisible energy accompanying this proposal and command, by which he was strengthened and willing to lay fast hold of the nobleman's hand, and to trust wholly in him as his deliverer, pleased to be wholly dependent on him for all the good he wanted, having in himself not the least sufficiency to help himself, and being utterly unworthy of the favour now offered to him, firmly believing the truth and ability of his patron to accomplish all he had promised.

“The nobleman told him, that though he depended wholly on him for all his strength to act and walk, and every volition to exert himself in order to escape the dangers of this wilderness, resist the wild beasts, pass through the swamps and miry marshes, ascend the steep mountains, and stand firm on the brink and side of dreadful precipices, and arrive at the promised land; yet he must be active, and work out his salvation in the exercise of his own care and constant labour; he must resist the beasts of prey, and by his watchfulness and exertions, in every step of the dangerous, difficult way he had to go, he must persevere in his work, and in obedience to him, till he should bring him to a place of safety and rest; that, in a sense of his own insufficiency to will or do any thing in this travel in order to his salvation, and his total and constant dependence on his patron, for disposition and strength to will and do, and persevere in the work before him, he must keep his eye upon him, and place all his trust in him, keeping hold of his hand, or of a strong cord which should be fastened to himself, his patron, and always be in his reach, when his hand was not. And in this way he should be carried safely on to the land of promise.

“Thus the poor man set out, confiding in the power, truth, and faithfulness of his patron, and disclaiming all confidence in himself; continuing his course through hideous swamps, and over high and steep mountains, and on the edge of dreadful precipices, where by losing his hold or taking one wrong step he should fall and be dashed in pieces in a moment, unless prevented by his guide, making use of the strong cord when his patron was out of sight. Thus he went on in the exercise of constant care  
and

and watchfulness, and incessant exertion, taking heed that every step of his should be according to the direction of his leader; and found that the efforts which he made to resist the wild beasts of prey, which continually fought to devour him, were effectual to make them fly from him, and thus he kept himself from their deadly touch. The farther he went, he became more afraid of displeasing his guide, who was so worthy, kind and condescending; and increased in a sense of his danger if left to himself, and the certainty and dreadfulness of the destruction which would in that case await him; confiding altogether in the power, wisdom, truth and goodness of his patron.

“He sometimes, in a measure, forgot his own weakness, and constant dependence on his patron, and attempted to stand and walk in his own strength; but this always cost him dear; for when he thought thus to stand, he certainly fell, and it proved the occasion of shame and humiliation. And he made many wrong steps, which he knew were offensive to his patron, which filled him with shame and pain, and served to increase self-aborrence and diffidence in himself. Thus he went on through all the difficulties and dangers of the way, in fear and trembling, increasing in self-diffidence and humility, and in his humble dependence and trust in his able, faithful patron, till he came to the promised land of safety and rest, where he is to live a happy and endless life.”

*May 9, 1805.*

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To the Editors of the MASSACHUSETTS MISSIONARY MAGAZINE:  
GENTLEMEN,

*If you think the following extract from a letter, written by a young gentleman in Williamstown, Mass. to his friend in —, worthy of a place in your Magazine, you have liberty to insert it.* B.

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WILLIAMSTOWN, MAY 23, 1805.

*Dear Friend,*

NOT long since, I went to Bennington in company with —. The object of our visit was to see the late converts, and learn the state of religion in that place. The religious attention subsided more than a year ago: but the effects are still visible, and will undoubtedly last forever. The principal families were among the subjects of the reformation. Young gentlemen and ladies were hopefully converted; of the



the latter, perhaps three to one of the former. Why does a sovereign God make this distinction?

Religion, as usual after great awakenings, seems to decline; professors are cold and dull; and religious meetings are not well attended. Why does God after such a great work permit his saints to become lukewarm?

We visited one family, where the parents and four children are professors. With them we spent an agreeable afternoon. How delightful it was to see the youth so solemn. We visited likewise Mrs. — whose exercises were very remarkable. She had been so impressed with the worth of souls, that she went among her neighbours, and warned them earnestly and with tears. She says her mind was so engaged in religion, that she enjoyed its pleasures continually, whether at home or abroad, awake or asleep. She appears to be humble.

We spent the Sabbath with Judge —. He conversed most of the time respecting Christ's personal reign of a thousand years on earth. He is confident the Saviour will come. I had never before attended to this interesting subject, and, therefore, was able to make but few objections to the sentiment. He has many passages of scripture to support it; and the only way to evade the belief of it, is to spiritualize them. If it be true, it is a comfortable sentiment to "all them that love his appearing." But it will be a day of wrath and terror to Christ's enemies; for "every eye shall see him, and the tribes of the earth shall mourn because of him."

A son of this Judge is a subject of the late work. He is a lawyer. His wife and sister were also among the late converts. Many others of the first characters both for learning and station hopefully experienced a saving change.

After we returned from Bennington, we had a most delightful conference in this town. Though it was rainy, there was a large collection of people. The Spirit of God appears to be moving on the hearts of many; tears were shed; and solemnity sat on every countenance. Our minister prayed and exhorted with wonderful energy; and Christians seemed to be engaged. How pleasing is the prospect, when we can converse with young people upon the great things of religion, while tears of anxiety and concern fill their eyes.

Not long since, I attended a large conference in Charle-  
mont; and was earnestly requested to exhort the young people, because, as I afterwards learnt, they were in the habit of ridiculing and interrupting the speaker. But I saw nothing of that nature, while addressing them. When we speak to people about their immortal concerns, we ought always to point the address to them without any disguise. This will generally fix  
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their attention, and make them feel interested in what is spoken.

I visited likewise a woman in despair, a most affecting spectacle. She has been in this situation three or four years, and has not, she says, enjoyed a ray of hope. According to her account she was changed into a devil in an instant for cursing God. She walks about the house, and stops only, when she can walk no longer. She says, there is no Saviour for her, that she does not possess the natural affections of a human creature, but should be willing to see her husband, or her children burnt. But this I apprehend is merely imagination, for I could not perceive, that she felt any malice. She loves to have Christians come and pray for her. How distressing is her condition! Why is mine any more comfortable? Yet so hardened are the neighbours around her, that they pay no more regard to her, than if she were a lunatic.

When I returned to Williamstown, I found, that the awakening had been considerably extended; and the present prospect is, that it will become general. It is pleasant to visit here, where the utmost attention is given to religious conversation. Several young people have lately obtained a hope; others are anxious and inquiring. In some instances young people are under solemn impressions. Public worship is attended by multitudes more than usual; conferences, of which there are four or five in a week in different parts of the town, are remarkably crowded. The people of God appear to be animated with the pleasing prospect. This surely is a time of refreshing from the Lord.

Not many days since, I visited a young lady, supposed to be on her death-bed. The family had been unwilling to have her hear religious conversation; and even prohibited the minister from seeing her. I never before saw an instance of such amazing stupidity. Though she appears to be sensible in other things, yet she can contemplate death without any concern. I told her plainly and repeatedly, that if she died in her present situation, she would most certainly be forever miserable. When the necessity of a change of heart was mentioned, with strange indifference she wondered what it meant.

I am more and more convinced, that plain doctrinal preaching is far better, than that, in which the passions are chiefly addressed. Man is a rational creature, to whom it is proper to address truth. Every one should know his situation and character by nature; what he must be in order to be happy; and by whose agency alone he can be renewed. If men have only a general idea, that they are wicked and exposed to punishment; that they never did in reality oppose God; and that they should be glad to obey and please him, if they could,  
what



what will be their conduct? They intend, if they perish, to throw the blame of their destruction upon God. They are willing to come to Christ upon his own terms, and be saved in his way; but they still fear that God will destroy them; so that they expect to prove, that God will not be true to his promises. For men to say, they are willing to be saved, as God would have them, and yet to fear, that he will cast them off, is one of the highest and most daring impeachments of the divine character.

Some days since, I went to visit a young woman, supposed to be under concern. She appeared to be much affected; and I asked her, if she had ever hated and opposed God. "No—I have neglected religion, and been regardless of Christ; but I never *really* hated God." Did you never feel enmity to his character? "No, not *real* enmity." Then you have always loved God. "Not so much as I ought." But if you love God, why do you feel anxious? "For fear I have been a great sinner." It is impossible you should have been a great sinner, if you have never opposed God; for sin consists in hating his character, and in opposing his government. Are you in any fear of perishing? "Yes." But you are in no danger, you have nothing to fear, if you love God. He never will cast off the righteous; he threatens destruction to none but his enemies; and as you love him you may rest secure. But after all I fear you deceive yourself. The Bible teaches, that all hate and oppose God; and the reason you do not feel any opposition to him is, because you are ignorant of his character, or because you hope he will have mercy upon you, and regard your earnest endeavours to obey him.

Last week I visited a young lady, who gave a relation of her exercises as follows. "I was sensible, that I hated religion and took no delight in Christian company, though I knew, that religion was very important, and absolutely necessary to happiness. I was extremely anxious, and discontented with myself; nothing appeared agreeable to me. I continued in this situation till last Sunday in the morning, when, reading in the Bible God's promise to take from his people the heart of stone, and to give them an heart of flesh, my burden left me, and I felt pleased with the holy character of God. I saw, that he required nothing, but what was right; all his ways and works seemed good. I knew what the Bible meant, felt as if I loved every one, but did not know what was the matter with me in feeling so differently. I thought nothing about being saved or lost; my happiness arose from thinking upon God and his commands. I went to public worship in this frame of mind, and was exceedingly happy in divine service. I began to fear my conviction was wearing off, and that God was about to leave

leave me to go on in my obstinacy. This gave me great anxiety, not because I thought any thing about perishing, but I was afraid to be a sinner."

Yours, &c.

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## RELIGIOUS INTELLIGENCE.

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### *Revival of Religion in New-Connecticut.*

**A**S cold waters to a thirsty soul: so is good news from a far country. This is amply realized in the accounts of the remarkable revival of religion in New-Connecticut. There God, in his providence, has been in an uncommon manner building up Zion, and appearing in glory. To declare his wondrous works, and make known his mighty acts among the people, is an indispensable duty, and an honour due to his glorious name. It teaches men his character, the glory and variety of his works, animates and refreshes the Christian, affords instruction to the church in the present age, and may be of special advantage to future generations. The people emigrated from various parts into that uncultivated tract for the sake of farms, wealth and worldly good. They were people of various opinions. Many of them were careless, loose, and vicious people, and some were open and bold infidels. They were thinly scattered over a large tract of country, almost without books, without schools, and without teachers, until the Missionary Society of Connecticut sent missionaries among them.

In 1801, the Rev. Joseph Badger was appointed missionary to them, and has continued his labours among them, in that character, until the present time. Toward the close of the same year, the Rev. Ezekiel J. Chapman was sent a missionary to New-Connecticut, as an assistant to Mr. Badger. On his return the Rev. Thomas Robins was sent as a missionary to the same tract. He went out about midsummer, 1803. Mr. Badger, in the term of about fourteen months from the commencement of his missionary labours, visited every settlement and almost every family in New-Connecticut. The other missionaries were laborious, zealous and faithful. But for nearly three years there was no uncommon appearance of a religious nature. The affairs of settlement and worldly pursuits appeared almost wholly to engross the attention of the people. A small church, within this period, consisting of about twenty persons, had been gathered



gathered at Austenburg, the members belonging to that, and to several of the neighbouring towns.

In this state of things, it pleased God, in the month of October, 1803, to begin a very extraordinary work among the people. The attention began among children from six, to persons of fifteen and sixteen years of age. After they had been very seriously impressed, and their convictions and fears increased, they were affected with involuntary exercises, or agitations of body. These were so dissimilar to each other, and in different persons, as to convince every spectator, that they could not be feigned. It was objected by others that they were children of weak and immature minds, and feeble bodies: that people of riper years and judgment would never be wrought upon in such a manner. But it pleased God, in the course of the work, to remove all those objections, by bringing the objectors themselves into similar circumstances. Such have been the convictions and fears of the firmest of both sexes, that they have been filled with trembling, and been unable to support themselves. The work rapidly increased in Austenburg and Morgan, and soon began to appear in other towns. On the 9th of November, Mr. Badger preached at Morgan to a deeply affected assembly. When he took his leave of them many gathered round him with anxious minds, and were all in tears. In the beginning of December he visited Hartford, and found that, within a few weeks, the attention was mightily increased. Many persons were so deeply impressed at this, and other places, as to become as helpless as children. On the 4th of January, 1804, Mr. Badger writes thus, "In this part of the country almost every one hath feeling and life. I never saw such displays of divine power and grace. In Austenburg and Morgan are one hundred and thirty-three souls: there is but one under twenty, and over ten years of age, but what is a subject of deep concern, or of a comfortable hope."

In the river settlements, as they are called, there was also a surprising alteration. When Mr. Badger preached there in October, 1803, he relates, that he imagined them to be the most stupid people he had ever seen: but when he visited and preached there about the beginning of the year 1804, he remarks that the change was greater than he ever before saw. On the 8th of January he preached at Harper's town, at which place the inhabitants of four towns convened for public worship. Though the roads were new and rough, and though a wet uncomfortable snow was falling all the day, yet numbers of people from the distance of twelve miles came to the public worship, and arrived in season. Such was their zeal to hear, and so sweet were the words of life. It was hoped that they came not in vain. It appeared to be a day of God's power to many, and

to some a day of his mercy. In several of the settlements there were wonderful displays of divine power and grace. Convictions of sin were clear and powerful, and the apprehensions of the divine displeasure due to sin were terrible. It is related, that at conferences and at other meetings it was enough to penetrate the most obdurate heart, to hear young people, and even children, of eight and ten years of age, bewail their sins, and desert of punishment. One and another would be heard saying, with apparent distress and bitterness of soul, O what a sinner I am! O what a fit object of divine wrath! Their distresses under awakening and conviction were apparently inexpressible. Their joys and comfort on the apprehension of the divine glory and the way of life by Jesus have also been great. It appears by the letters received, that the people have been so deeply impressed at their conference meetings, in their public assemblies, and sometimes in family devotions, that they have not been able to keep their seats without the assistance of others. It is related that this at some times has been the case with nearly one half the assembly. Some have been so overcome and debilitated, that after the public exercises have been concluded, they have not been able to return to the places of their respective abode. Such has been the zeal to hear the word, so great and general the concern, and so earnest the inquiry, what shall we do to be saved, that the people appeared as in the days of John the Baptist, every man pressing into the kingdom of heaven. Happy indeed has been the apparent accession of souls to the divine Saviour.

After much prayerfulness, and the employment of much time in the examination of persons for church fellowship, there was on the Lord's day, June 10th, a general meeting of the people from several towns in a large barn at Austinburg, when forty-one persons were admitted to full communion. Numbers of those who were now received to church fellowship had never before received Christian baptism, but now, upon their profession of Christianity, were baptized. After their admission, the Lord's Supper was administered to sixty-two persons. Mr. Badger observes upon it, "It was the most pleasing, solemn season I ever saw. The wilderness hath blossomed, the fruit begins to appear, and the inhabitants begin to lift up their voice and sing together." The assembly consisted of one hundred and twenty persons. More than one half were communicants.

Lord's day, September 2d. Mr. Badger preached at Harper's town, and administered the Lord's Supper. Before the communion a considerable number of persons were admitted to the fellowship of the church. Among these was one of the principal gentlemen in that part of the country, one of the judges of the court



court and his wife. The Judge was baptized. The number of the communicants was thirty three. The communicants in general appeared to have such a sense of the presence of Christ, and such sweet and joyful communion with him and with each other, that observations were made upon it to this effect, "If such be the communion of the saints in the church militant, what will their communion be when they shall see the king at his table above, and behold him face to face?"

Mr. Badger relates, that in the examination of a large number of persons for the communion, "they appeared with diffidence with respect to their qualifications. Their feelings were those of the poor and needy beggar, who has nothing to demand, but lies at the door of mercy."

The revival has been very considerable at Canfield, so that a church has been gathered and organized there. There are now a number of churches in New-Connecticut, and the sacraments are administered in places in which they had never before been enjoyed.

In a number of letters from the Rev. Thomas Robins, he notices this extraordinary work of God, in New-Connecticut. He writes that many persons in the towns of Smithfield and Hartford were under deep impressions, and that the effects upon their bodies were as great as any which he had seen in Pennsylvania.\*

How

\* In narrating particular works, which are supposed to be the operations of God, they ought to be related just as they appear to be; but no stress at all is laid on this circumstance, that those under convictions and awakenings have been attended with great and uncommon tremblings and agitations of body; or that they have been overcome with joy on apprehensions that God would pardon and save them. Bodily exercise, be it what it may, profiteth little. The extraordinary effects on the body are no evidence that the work has been genuine, nor is it any evidence against it. God may manifest his greatness and glory, his displeasure or mercy, in such a measure, as to be insupportable to creatures. The prophets were astonished, fainted and became as dead men under the visions which they had of God! When Habakkuk had a vision of the greatness and glory of God, and of his awful judgments, his belly trembled, his lips quivered, and rottenness entered into his bones. When the psalmist was under conviction of sin, his bones waxed old through his roaring all the day long, and his moisture was turned into the drought of summer. When Belshazzar saw the hand writing upon the wall, his countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The jailor, under a conviction of his sin and danger, came trembling and fell down before the apostle Paul, and said, What must I do to be saved? Here we find men, both good and bad, filled with great fear and trembling. Nothing therefore can be determined in favour of the genuineness of the work from this, nor any thing against it. Both hypocrites and saints have great religious joys.

The

How far this work has been genuine can be determined with greater certainty hereafter, when its effects shall be further known. But Mr. Badger, when he wrote, observes, that among those who had come forward and made a profession, none had been known to conduct improperly.

By recent communications it appears that the work is progressing in various parts of the wilderness: that additions were making to churches: that the seasons of communion at the Lord's table were uncommonly solemn and refreshing.

In this glorious work God hath shown himself to be a wonderfully great, high and holy Sovereign. Some have been taken, and others left. While some places have been remarkably visited, and the people have been all attention to the concerns of their souls, it has been remarked with respect to others, that they were as stupid as the groves in which they lived.

Who can refrain, on reading these accounts, from reflecting on the great and wonderful works of God? How high his ways are above our ways, and his thoughts above our thoughts! While men are planting new countries from worldly motives only, he directs and governs the whole affair; and plants the wilderness, that churches may be gathered unto his Son; that worship and praise might be paid unto him, from regions which were lately the haunts of savage beasts and men; and that he may raise up monuments of his sovereign, infinite mercy, who shall forever love, adore, and worship him in the heavenly Jerusalem. The Trustees of the Missionary Society of Connecticut sent missionaries thither, praying and hoping, that they might be of service to preserve some remembrance of God, his word, Sabbaths and ordinances among the new settlers, to keep alive the almost dying spark of religion, and to preserve a holy seed in the wilderness; and behold what the Lord hath wrought! What a happy fruit of Missionary Societies! What an encouragement to them and to missionaries are such conspicuous smiles of Providence on their exertions! How should it excite the joy and praise of all good people! Rejoice in the Lord, O ye righteous; give thanks unto him, and bless his name: for his mercy endureth forever.

B. T.

CONNECTICUT, May 6, 1805.

The stony ground hearers received the word with joy; but they bear no fruit. But the primitive Christians in believing on him whom they had not seen, rejoiced with joy unspeakable and full of glory, and they bear much fruit. There is therefore no certain ground of argument, or reason of prejudice, for or against a work, on these accounts.

This matter is discussed with great clearness and judgment by the Rev. Jonathan Edwards in his treatise on Religious Affections. Part. II.



## ABRAHAM OFFERING HIS ISAAC.

BY REV. JAMES HERVEY.

**A** BRAHAM; says God—Abraham knows the voice. He had often heard it with a transport of pleasure.—Lord, declare thy will. I am all attention, and all obedience.—But was he not startled? Was he not horribly amazed? When instead of some renewed expression of the Divine Favour, he received the following orders. *Take now thy son—thy only son—Isaac—whom thou lovest—and get thee into the land of Moriah, and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of.*—Was ever message so alarming? Each word more piercing to parental ears, than the keenest dagger to the heart. Every clause brings an additional load of misery; till the *whole* command swells into the most accumulated and aggravated woe.

*Abraham, take thy son.*—Who, but Abraham, could have forbore remonstrating and pleading on such an occasion?

“Lord, shall I lose my child? Lose him, almost as soon as I have received him? Didst thou give him, only to tantalize thy servant? Remember, gracious God, the name he bears. *How* shall he answer its cheering import? *How* shall he be a source of satisfaction to his parents, or the father of many nations, if thou takest him away in the midst of his days?

“If sin lies at the door, let me expiate the guilt. Let thousands of rams, let every bullock in my stalls, bleed at thy altar. My wealth, blessed Lord, and all my goods, are nothing in comparison of my Isaac. Command me to beg my bread, to be stripped of all my possessions, and I will bless thy holy name. Only let my child, my dear child be spared.

“Or if nothing will appease thy indignation but human blood, let *my death* be the sacrifice. Upon me be the vengeance. I am old and grey-headed. The best of my days are past, and the best of my services done. If this tottering wall tumbles, there will be little, or no cause for regret. But, if the pillar of my house, and the foundation of my hopes—if *he* be snatched from me, how shall I support life? or what good will my life do me? *O my son! my son! would God I might die for thee.*

“If it must be a blooming youth, in the prime of his strength, be pleased, most merciful God, to fetch it from some *fruitful* family. There are those, who abound in children. Children are multiplied unto them, and though many were removed, yet would their table be full. There are those, who have flocks and herds; whereas, I have only this one little  
No. 1. Vol. III. E lamb;

lamb ; the solace of my soul, and the stay of my declining years. And shall *this* be taken away, while all *those* are left ?”

Yes, Abraham ; it is thy son, and not another's, that is marked out for the victim.—What distress, had he not been supported by faith, what exquisite distress must have overwhelmed this affectionate parent. How could he refrain from crying out, and with a flood of tears ?—“ If the decree cannot be reversed ; if it must be the fruit of my own body ; O ! that Ishmael, the son of the hand-maid—How shall I speak it ? My heart bleeds at the thought ; at the thought even of his expiring agonies, and untimely death. But as for Isaac, the son of my beloved spouse, the son of my old age, the crown of all my labours—I shall never survive such a loss. The blow that goes to his heart, must be fatal to us both.

“ Yet if he *must* die, and there is no remedy ; may he not at least expire by a natural dissolution ? May not some common distemper unloose the cords of life, and lay him down gently in the tomb ? May not his fond mother and myself seal his closing eyes, and soften his dying pangs by our tender offices ?”—No, Abraham. Thy son must be *slaughtered* on the altar. He shall have no other bed of death, than the pile of hewn wood ; no other winding-sheet, than his own clotted blood. The sacrificing knife, and not any common disease, shall bring him to his end. And think not to satisfy thy sorrowing fondness, by paying him the last honours of a decent interment. It is my pleasure, that he be consumed to ashes, and made a *burnt-offering*. So that nothing shall remain, to be preserved, or embalmed. It shall not be in thy power to sooth thy grief, by resorting to his grave, and weeping at his sepulchre, and saying, *Here lies Isaac*.

“ But if all must be executed ; God grant, these eyes may never behold the dismal tragedy ! If my Isaac must be bound hand and foot for the slaughter ; if he must receive the steel into his bosom ; and welter in his own innocent blood, Heaven forbid, that I should *behold* so killing a spectacle.”

Even this mitigation cannot be granted. Thou must not only be an eye-witness of his agony, but be the *executioner* of thy Isaac. Thy hands must lift the deadly weapon ; thy hands must point it to the beloved breast ; *thy own* hands must urge its way, through the gushing veins, and shivering flesh, till it be plunged in the throbbing heart. God will not permit the work to be done by another. The Father, the Father must be the butcher.

Is not the wretched Father stunned and thunderstruck ? Does he not stand fixed in horror, and speechless with grief ? What words can be mournful enough to express his sorrows ?—Unheard of action ! Nature recoils at the dreadful deed. How  
shall



shall he answer it to the wife of his bosom, the mother of the lovely youth? How can he justify it to the world? They will never be persuaded that the God of goodness can delight in cruelty, or authorize so horrid a deed. Will they not take up a taunting proverb, and say at every turn, "There goes the man, the monster rather, that has imbrued his hands in his own son's blood! This is he that pretends to piety; and yet could be so savage, as to assassinate, coolly and deliberately assassinate a good, a duteous, an only child!" Might not thousands of such reflections crowd into his thoughts, and rack his very soul?

But God is unchangeable. Positive is his word, and must be obeyed. Obeyed immediately too. Take now thy son. The Lord's command requireth speed. No time is to be lost in bidding adieu to his relations, or in fruitless supplications for revoking the doom. Nay, *cheerfully* as well as instantly must this command be fulfilled. The great Jehovah expects alacrity in his service. Prodigious trial indeed! Yet not too great for a faith, which the Divine Spirit infuses, and the Divine Spirit sustains.

The patriarch knew full well, that obedience is no obedience, unless it be willing and cheerful. Therefore he consults not with flesh and blood. He is deaf to the arguings of carnal reason, and regards not the yearnings of paternal affection. Without a murmuring word, without a moment's delay, he sets out upon his journey. Not so much as betraying the least uneasiness, to alarm his wife; nor heaving the least sigh, to surprise his attendants. And canst thou, Abraham, canst thou persist in thy purpose? Can thy heart firmly resolve, can thy hand steadily execute, this inexpressibly severe task? Most triumphant faith indeed! Deservedly art thou styled, *The father of the faithful*. Thy faith is stronger than all the ties of affection; stronger than all the pleas of nature, or all the terrors of death—even of a death, in its circumstances, far more dreadful than thy own.

*On the third day, Abraham lifted up his eyes, and beheld afar off the appointed place.* His servants are ordered to keep their distance; while himself, with the fire and the knife in his hands, and his son with the burden of wood on his shoulders, proceed on their way, and ascend the mountain. Mean while the intended victim, wondering to see all these preparations made, and no proper animal near, asks this pertinent question; *My father, behold the fire and the wood; but where is the lamb for a burnt offering?* Sure, this endearing speech, which discovered such a knowledge of religion, and such a concern for its duties, must rouse the father's anguish, and shake his resolution. How can he be the death of so much innocence, and so much piety?

Faith overcomes all difficulties. Unmoved and inflexible,  
the

the prophet replies ; *God will provide himself a lamb for a burnt offering, my son.* Methinks, I shudder, as we draw near the direful catastrophe. The altar is built ; the wood laid in order ; all things are prepared for the solemn sacrifice. And now the father addresses himself to the fatal business. It does not appear, that the dutiful and pious youth resisted or gain-sayed. He had strength enough to oppose, and speed enough to escape. But since his Creator called, he was content to go. Nevertheless, that the work of destiny might be sure, and no one circumstance relating to a sacrifice omitted, *Abraham binds his son.*

I have known a stubborn malefactor, quite unalarmed, when sentenced to the ignominious tree ; not at all impressed with all the representations of eternal judgment ; yet, when a person came to measure him for his coffin, the hardened wretch was hard no longer. He started ; turned pale ; and trembled in every joint. Even such a circumstance makes no change in Abraham. With death at his side, with death full in his view, he is still the same. He measures his Isaac ; measures those limbs, which he had so frequently and so tenderly caressed ; and if not for the coffin, yet for immediate slaughter.—Having bound him, he *lays him upon the altar on the wood.* There, now, lies Abraham's joy ; Sarah's delight ; the heir of the promises. There he lies, all meek and resigned, expecting every moment the stroke to fall.—O Parents ! Parents ! Do not your bowels yearn ? Is not humanity itself distressed at the scene ? What heart can forbear relenting ? Say, thou who art a father, what thinkest thou of Abraham's obedience ? Couldst thou have acted such a part ?—See the father unsheaths the murdering blade ; makes bare the innocent bosom ; and marks the place, where life may find the speediest exit. *His heart is fixed !* He stretches forth his hand ; and now, even now is aiming the mortal blow—when—rejoice O ye worshippers of a gracious God ! Break forth into singing, ye that are in pain for the tried parent ! The Lord Almighty interposes, in this article of extreme need. The Angel of the covenant speaks from heaven, and with-holds the willing hand, in the very act to strike. God, who only intended to manifest his faith, and make it honourable, bids him desist. God applauds his obedience ; substitutes another sacrifice in Isaac's stead ; renews his covenant with the father ; and not only reprieves the life of the son, but promises him a numerous and illustrious issue. Promises to make him the progenitor of the Messiah, and thereby a public blessing to all the nations of the earth.



## QUESTIONS.

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To the Editors of the MASSACHUSETTS MISSIONARY MAGAZINE,  
GENTLEMEN,

AN answer to the following Question, will gratify an inquirer after truth.

It is maintained by some pious divines, that God is the author of the evil as well as the holy exercises of men ; how is this consistent, with the salvation of the elect being wholly of free, sovereign, unmerited grace, and the destruction of the sinner to his own wilful impenitency ?

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GENTLEMEN,

A READER of your Magazine, who is desirous of understanding the truths of divine Revelation, wishes to hear reconciled, John xii. 40. "He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them"—With 1 Tim. ii. 4, "Who will have all men to be saved, and come unto the knowledge of the truth." S.

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## ANECDOTE.

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*The following Anecdote is related of the famous Dr. MANTON.*

"**B**EING appointed to preach before the Lord Mayor, the court of aldermen and the companies of the city, the Doctor chose a subject, in which he had an opportunity of displaying his judgment and learning. He was heard with admiration and applause by the more intelligent part of the audience. But as he was returning with the Lord Mayor, a poor man following him, pulled him by the sleeve of his gown, and asked him if he were the gentleman that preached before the Lord Mayor. He answered, he was. "Sir," says he, "I came with hopes of getting some good to my soul, but I was greatly disappointed, for I could not understand a great deal of what  
you

you said ; you were quite above me." The Doctor replied, *with tears* ; " Friend, if I did not give you a sermon, *you* have given *me one* ; and by the grace of God I will never play the fool to preach before my Lord Mayor *in such a manner again.*"



## POETRY,

*Inscribed on the Tombstone of a Young Man.*

"GO, fair example of untainted youth,  
Of mildest wisdom and pacific truth ;  
Compos'd in sorrow and in joy sedate,  
Good without noise, without pretensions great.  
Just of thy word, in every thought sincere,  
Who knew no wish but what the world might hear ;  
Of manners soft and unaffected mind,  
Lover of peace and friend of human kind :  
Go live, for heaven's eternal year is thine ;  
Go and exalt thy mortal to divine."



LINES from HAYLEY.

"*WE* pity genius, when its wild career  
Gives faith a wound, or innocence a fear."



## LIST

*Of New Members in the MASSACHUSETTS MISSIONARY SOCIETY.*

Marcas Alden  
Samuel Archer  
Jeremiah Bumstead, jun.  
Charles Curtis  
Rev. Joseph Chapin  
Rev. Brown Emerson  
John Greenough, jun.  
Asa Humphrey  
David Holbrook

Timothy Jewett  
Amos Pettingill  
Ebenezer Parker  
Luther Rice  
Philip Spaulding, jun.  
Deacon Jonathan Stone  
Joseph Sewall, (Bath)  
Seth Thayer

A LIST



1805, May 27.

## A LIST OF DONATIONS

*To the MASSACHUSETTS MISSIONARY SOCIETY, from May 27, viz.*

		<i>Dls.</i>	<i>Cts.</i>
BY	a donation from a Female Society in Boston . . .	12	20
By	do. per Rev. Nath. Emmons, D. D. from his Society . . . . .	42	20
By	do. pr. Rev. Samuel Spring, from his Society	62	70
By	do. pr. Rev. Elijah Parish, from his Society . . .	15	00
By	do. pr. Rev. Jacob Norton, from his Society . . .	23	76
By	do. pr. Rev. Jacob Norton, from James Hum- phrey . . . . .	2	20
By	do. pr. Rev. Joseph Emmons, from his Society	36	54
By	do. pr. Rev. Samuel Austin, from the religious Society in Bath . . . . .	16	00
By	do. pr. Rev. Saml. Worcester from his Society	83	00
	do. from a number of ladies of his So- ciety . . . . .	86	00
By	do. pr. Rev. Otis Thompson from his So- ciety . . . . .	12	50
By	do. pr. Rev. Joseph Barker, from do. . . . .	7	78
By	do. pr. Rev. Jonathan Strong do. . . . .	17	26
By	do. from a female of Holliston . . . . .	00	80
By	do. pr. Rev. John Cleaveland, from his Soci- ety . . . . .	11	55
By	do. pr. Rev. Jonathan Burr, from his Society	12	39
By	do. Rev. Benjamin Wood, from his Society . . .	21	00
By	do. do. from a friend . . . . .	00	50
By	do. pr. Samuel Torrey, from a friend in Wey- mouth . . . . .	5	00
By	do. do. do. . . . .	1	00
By	do. pr. Rev. Hezekiah May, from two young ladies in Marblehead, 5 each . . . . .	10	00
By	do. pr. Samuel Sewall from a friend . . . . .	5	00
By	do. pr. Rev. Samuel Austin, from his Society	95	00
By	a gathering at the Old South Meeting . . . . .	97	63
By	do. pr. Rev. Daniel Hopkins, from his So- ciety . . . . .	106	28
By	do. from a number of ladies of his Society . . . . .	78	5
By	do. pr. Rev. Thomas Prentiss from Mrs. Car- oline Bullen . . . . .	7	00
By	do. pr. Deacon Thayer, from Rev. Mr. Weld's parish . . . . .	25	87

By	do. pr. Rev. Afahel Huntington from his parish . . . . .	18 00	
By	do. pr. Rev. John Wilder, from his Society	17 00	
By	do. pr. Rev. Paul Litchfield do. . . . .	14 13	
By	do. pr. Rev. Joseph Goffe do. . . . .	20 61	
By	do. from E. P. . . . .	10 00	
By	do. pr. Dr. John Crane from several ladies	3 50	
By	do. pr. Rev. Peter Sanborn from a widow . . . . .	1 00	
By	do. pr. Rev. Jotham Sewall, from the following places, viz.		
	Vassalborough and adjacent	10 18	} 32 67
	Canaan . . . . .	9 49	
	Norridgewalk . . . . .	4 00	
	Bath . . . . .	7 00	
	From Rev. Daniel Merrill . . . . .	2 00	
By	do. pr. Nathan Waldo, from a Society in Bennington, Vermont	5 00	} 80 89
	do. Elisha Parish, Esq. Bristol	25	
	do. Ogdenburg, St. Law. Co. N.Y.	3 33	
	do. Deacon Rice, Marcellus . . . . .	1 50	
	do. Union Relig. Socy. in Herkimer	32 00	
	do. Concord Society, Little Falls	32 00	
	do. Mrs. Knox, Pembroke, N. H.	25	
	do. Society at do.	4 18	} 73
	do. Society in Augusta, Ontario Co.	2 37	
By	do. pr. Rev. Samuel Spring, from people in Newburyport . . . . .	5 27	
By	do. pr. David Long from Nathan Parkhurst	2 00	
By	do. pr. Rev. Samuel Austin from a Friend to Missions . . . . .	50	} 16 50
	do. from a Friend to Missions	50	
	do. from a Lady . . . . .	7 00	
	do. from a Friend . . . . .	8 50	
By	do. pr. Rev. Mr. Weld, from a Lady in Braintree . . . . .	1 00	
By	do. from the Church and Society in Uxbridge	10 51	
Total,		\$1311.62	

*N. B. The Donations of the Members of the Cent Institution will be in the July Magazine.*